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wart, von G. Diettrich (Giessen: Ricker, 1901; pp. 15; M. o.40), is a practical address of a German pastor. He finds the Old Testament to be of especial value (1) in this pessimistic age by being a compendium of hope; (2) in this day when right and wrong, good and evil, are forgotten or confused, it is a compendium of righteousness; (3) when abstract thinking is set aside, it is a text-book of simple perceptions of truth. The pastor who enters the Old Testament with these fundamental ideas will find in it a mine of spiritual riches.—IRA M. PRICE.

Histoire des Israélites depuis la ruine de leur indépendance nationale jusqu'à nos jours. Par Théodore Reinach. 2^e édition. (Paris: Hachette, 1901; pp. xix + 415; fr. 4.) This book is intended as a popular introduction to the history of the Jews from the time of their ultimate subjection under Hadrian. It is written in a clear, attractive manner; but the view-point taken throughout is one-sided, with the result that the picture drawn of the Jews from the point of time mentioned up to the present is a greatly idealized one. Thus the aim and the *raison d'être* of the legal system which, from the Maccabæan period on, was the predominant factor in Judaism, and which culminated in the production of the Talmud, was, according to Reinach, to adjust the Mosaic law "to the needs of practical life;" the task of the traditional law consisted in removing the obscurities and contradictions, and in supplying the gaps in the Mosaic law (p. 20). The study and interpretation of the law are held up as the sole and exclusive inspiration of the Jews from the time they lost their national independence (pp. 22 ff.). As if the center and essence of all their aspirations, as well as of their zealous study and punctilious observance of the law, were not the messianic hope. But the messianic hope and the copious apocalyptic literature to which it gave rise do not receive any consideration in the book; are merely alluded to casually in the description of the sectarian and pseudo-Messiah Sabbatai Zevi of the seventeenth century and of his successors of the eighteenth century (pp. 240 ff.).—MOSES BUTTENWIESER.

Évangile de Jean et Actes des Apôtres. Par Alfred Schroeder. (Lausanne: Bridel & C^{ie}, 1899; pp. 558; fr. 10.) The author states, in a brief preface, that this second edition—the first was published in 1885—of his commentary on John and Acts was made necessary by the recent contributions to the history of the apostolic period. A